तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Highlights

• **Methods Differ but the Goal is the Same**
By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
• **The Nourishment of the Desire Tree of Love**
Srila Bhaktisiddhanta Saraswati Thakur Prabhupada's
• **The Holy Name Is the Religion of this Age**
Srila Thakur Bhaktivinode Śrī Hari-nāma-cintāmaṇi chapter one
• **Nitai Meets Isvara Puri**
***Prema-vilāsa* 7.37-49**
• **Initiation from Ishwara Puri**
Srila Narahari Chakravarti's
• **The Treasure House of Transcendental Virtues**
Sri Prema Das

Methods Differ but the Goal is the Same

Translation and purport to
Śri Chaitanya-caritāmṛta *7.37*

By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

aparādha kṣamāila, ḍubila prema-jale
kebā eḍāibe prabhura prema-mahājāle

Lord Chaitanya excused them all, and they merged into the ocean of devotional service, for no one can escape the unique loving network of Sri Chaitanya Mahaprabhu.

PURPORT

Sri Chaitanya Mahaprabhu was an ideal *ācārya*. An *ācārya* is an ideal teacher who knows the purport of the revealed scriptures, behaves exactly according to their injunctions, and teaches his students to adopt these principles also. As an ideal *ācārya*, Sri Chaitanya Mahaprabhu devised ways to capture all kinds of atheists and materialists. Every *ācārya* has a specific means of propagating his spiritual movement with the aim of bringing men to Krishna consciousness. Therefore, the method of one *ācārya* may be different from that of another, but the ultimate goal is never neglected. Srila Rupa Goswami recommends:

tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet
sarve vidhi-niṣedhā syur etayor eva kiṅkarāḥ

One must somehow think of Krishna, whether in a friendly way or inimically. All of the injunctions of *śāstra* are servants of this principle. [The first line is from *Bhāg*. 7.1.32. The second is from *Padma Purāṇa*.]

An *ācārya* should devise a means by which people may somehow or other come to Krishna consciousness. First they should become Krishna conscious, and all the prescribed rules and regulations may later gradually be introduced. In our Krishna consciousness movement we follow this policy of Lord Sri Chaitanya Mahaprabhu. For example, since boys and girls in the Western countries freely intermingle, special concessions regarding their customs and habits are necessary to

next column ☞

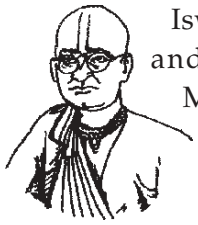
bring them to Krishna consciousness. The *ācārya* must devise a means to bring them to devotional service. Therefore, although I am a *sannyāsī* I sometimes take part in getting boys and girls married, although in the history of *sannyāsa* no *sannyāsī* has personally taken part in marrying his disciples.

The Nourishment of the Desire Tree of Love

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Purport to
Śrī Caitanya-bhāgavata ādi *9.170*

īśvara-purī-brahmānanda-purī-ādi yata
sarva śiṣya hailena nityānande rata



Iswara Puri, Brahmananda Puri, and the other disciples of Madhavendra Puri all felt great attachment for Lord Nityānanda.

Sri Iswara Puri was born in a *brāhmaṇa* family of Kumarahatta (near the Halisahara Station on the E.B. Railway Line) and was a beloved disciple of Sri Madhavendra Puri. The *Caitanya-caritāmṛta* (*antya* 8.28-30) describes how Sriman Madhavendra, being pleased by his service, benedicted him with the following words: "May you obtain the wealth of love for Krishna." Prior to enacting the pastime of initiating Mahaprabhu with the ten-syllable *mantra* at Gaya, Sri Iswara Puri came to Nabadwip and resided at the house of Gopinath Acharya for one month. At that time he had discussions with Adwaita Prabhu and Mahaprabhu in which he recited to them his book, *Śrī Kṛṣṇa-līlāmṛta* (*Caitanya-caritāmṛta*, *ādi-līlā*, chapter 11). When Sriman Mahaprabhu visited Kumarahatta to see the birthplace of Sripad Iswara Puri, He took some dirt from that place and bound it in His outer garment in order to teach the living entities how to respect one's spiritual master (*Cc. ādi* 17.101). Even today, every Gaudiya Vaishnava who visits the place of Sri Iswara Puri carries some dirt back with him. Sri Madhavendra Puri was the first fructified seed of the desire tree of devotional service, and Sri Iswara Puri is the nourishment of that fructified seed (*Cc. ādi* 9.11).

— Vrindavan Das Thakur. *Śrī Caitanya-bhāgavata* with commentary of Bhaktisiddhanta Saraswati Thakur. English translation by Bhumipati Das. Edited and published by Pundarik Vidyanidhi Das. Vrajaraj Press. Vrindavan. 2001.

The Holy Name Is the Religion of this Age

Srila Thakur Bhaktivinode

Śrī Hari-nāma-cintāmaṇi chapter one

Nāmālocanāra Mukhya-patha
(The holy name is the direct path.)

prabhu tumi jīvera maṅgala cintā kari'
kali-yuge nāma-saṅge svayaṁ avatari'

[Haridas Thakur told Sri Chaitanya Mahaprabhu:] "O Supreme Lord, thinking how to benefit the conditioned souls, in *Kali-yuga* you descended to this world with the holy name. (77)

yuga-dharma pracārile nāma-saṅkīrtana
mukhya-pathe jīva pāya kṛṣṇa-prema-dhana

"You taught that *nāma-saṅkīrtana* (chanting of the holy name) is the *yuga-dharma* (religion of the age). By following this direct path of chanting the holy name, the conditioned souls attain a great treasure of love for Lord Krishna. (78)

nāmera smaraṇa āra nāma-saṅkīrtana
ei mātra dharma jīva karibe pālana

"Simply by chanting or remembering the holy name the conditioned souls will become delivered. (79)

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Nitai Meets Isvara Puri

***Prema-vilāsa* 7.37-49**

One day a *sannyāsī* came to the house of Hadai Pandit to beg alms. The pious Hadai Pandit happily agreed, requesting what the *sannyāsī* would like. "Give me your son." the *sannyāsī* said, "He will assist me as I travel on pilgrimage." Hadai was heart-broken with separation, but he kept his promise and turned over his son to the care of the *sannyāsī*. Although he was a disciple of that *sannyāsī*, Nityananda Prabhu did not accept a *sannyāsa-daṇḍa*. He dressed as an *avadhūta* and wandered about on pilgrimage for many years, absorbed in remembrance of Sri Nandanandan Krishna. Once he met Iswara Puri, who said to him smilingly, "You have finished your pilgrimage. Now you must begin your mission. Krishna has manifested Himself in Nabadwip. Go and search for him." Nityananda Prabhu and Vishwarup (Shankararanya) were the same personality; both were manifestations of Sankarshan, Balaram. ✿

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Initiation from Ishwara Puri

Srila Narahari Chakravarti's

Śrī Bhakti-ratnākara *5.2100 to 2107*

A few days after the disappearance of his father, Sri Chaitanya Mahaprabhu went to Gaya to perform *śrāddha*. At that time the most fortunate Iswara Puri regained his life by seeing Gaurachandra. Gaurasundara is the life of the devotees; thus he offered the greatest affection to Iswara Puri. Lord Chaitanya spoke his initiation mantra in Iswara Puri's ear and then, receiving the mantra back from Iswara Puri, he fell on the ground offering his obeisances. After accepting Iswara Puri as his guru, Lord Chaitanya always floated in his own tears. And Iswara Puri became mad with ecstasy after accepting the deliverer of the universe, Lord Vishwambhar, as his disciple.

You may say that Lord Chaitanya is the guru of the entire universe, yet He accepted a guru. This is certainly puzzling. Therefore I say that to instruct the people in general the Lord established the principles of religion by His own example. ✿

— *Mathurā-maṇḍala Parikramā*. Translated from chapter five of Srila Narahari Chakravarti Thakur's, *Śrī Bhakti-ratnākara*. Published by Pundarika Das. Vrindavan. No date.

The Treasure House of Transcendental Virtues

Sri Prema Das

The poet Prema Das (c. 1712 A.D.), or Premananda Das as he sometimes identified himself in his poems, was the author of the famous Vaṁśī-śikṣā, *a book that describes the life of Mahaprabhu's associate Sri Vamsi-vadana. Prema Das was born in the village Kuliya, near Nabadwip. When he was 16 years old he left home and went to Vraja where he became a cook for Govindaji, the deity of Srila Rupa Goswami. Although Prema Das was an exalted* vaiṣṇava *and a talented poet, his poems are not so well known.*

The following song was composed as a caturdaśa-svarāvalī *— based on a sequence of 14 vowel sounds beginning each successive line. This is somewhat akin to the style of constrained English writing known as "alphabet acrostic" wherein each line begins with a successive letter of the alphabet.*

(Kāmoda-rāga)

aśeṣa guṇera nidhi gaurāṅga-sundara
ānande vibhora sadā nadīyā-nāgara

Lord Gaurangasundara is an ocean of transcendental qualities. He roams in the town of Nadiya, always overcome with spiritual bliss.

indu jini vadanera śobhā manohara
īśvara brahmādi yāre bhāve nirantara

His glorious handsome face defeats the moon. Shiva, Brahma, and all the demigods always worship him with ecstatic love.

uddhārilā jaga-jane diyā prema-dhana
ūna pāpī tāpī nāhi kailā vicāraṇa

Giving them the great treasure of ecstatic spiritual love, he delivers the people of the world. In giving that gift he makes no distinction between the sinners and the austere renunciates.

ṛṇa śudhibāra prabhu śrīmatī rādhāra
rītimata nadīyāra haila avatāra

Trying to repay the debt he owes Sri Radha, the Lord has descended to this world in Nadiya and accepted the role of a devotee.

lipta śrī-gaurāṅga-tanu śrī-haricandane
līlāvatī nārī heri haya acetane

Lord Gauranga's fair form is anointed with sandal paste. Seeing him, the girls of Nadiya are overcome with spiritual bliss and fall unconscious.

emana dayālu prabhu nāhi habe āra
aikāntika kṛṣṇa-bhakti karila pracāra

No one will ever be as merciful as Lord Gauranga is. He preaches the glories of pure unalloyed devotion to Lord Krishna.

oḍhra-deśa yā-iyā prabhu bahu līlā haila
audārya-guṇete sārvabhauma nistārila

Lord Gauranga went to Orissa and enjoyed many pastimes there. With great and generous mercy Lord Gauranga delivered Sarvabhauma.

caturdaśa-svarāvalī ye kare kīrtana
acire labhaye se-i gaurāṅga-caraṇa

Anyone who chants these fourteen lines glorifying Lord Gauranga will quickly attain Lord Gauranga's feet.

śrī-jāhnavā rāmacandra-pada kari āśa
caturdaśa svarāvalī gāya prema-dāsa

Aspiring to attain the feet of Ramachandra Das and Sri Jahnava-devi, Prema Das sings these fourteen lines glorifying Lord Gauranga.

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A Prayer to the Protector of the Dham

Today there are two *śiva-liṅgas* of Kshetrapala Mahadeva present at the birthplace of Mahaprabhu that were installed by Srila Bhaktivinode Thakur. It is said that Thakur Bhaktivinode collected these *liṅgas* from nearby, at the place known as Shibera-draban. [Shibera-draban is approximately one kilometer from the ISKCON project going towards the Yogapitha, near a small bridge crossing the road.] The devotees there worship Lord Shiva with the following Bengali verse:

ohe kṣetrapāla śiva tumi dayāmaya
kṛṣṇa-bhakti deha more ha-iyā sadaya

O Kshetrapala Shiva, protector of the Dham! You are certainly very merciful. Being kind to me; please give me love for Krishna.

— From *Sri Krishna Kathamrita* magazine, issue 7, page 33. Gopal Jiu Publications. Bhubaneswar, Orissa.

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